

The Gospel of Andrew

The World's First Open Source Gospel

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Preface

Since my young age, I have discovered that I am more inclined than others to question the things of this world. Religion was no exception. I've been raised Catholic, although the practice was moderate compared to the generations that came before me. I never accepted every dogma of the church. Of course, my first concern was to figure out if this was caused by a misunderstanding on my part. I saw early on a parallel between the Catholic believers that pray the saints and the ancient polytheist religions praying the gods. To me, the Roman gods simply became the saints of the church. I saw a problem with the established hierarchy in the Catholic order that instills authority in the priests regarding matters of faith. How can such a structure issue from the world of man, fallible, give to its initiates a divine knowledge out of reach of the general population? However, after studying the protestant view, I also saw a problem in sanctifying the scriptures. In other words, for the so-called protestant branches of Christianity, authority is placed in the scriptures. Those scriptures are therefore sacred and consequentially immutable. I'm convinced that nothing that is written could be out of reach of scrutiny since all scriptures come from the hand of man, regardless of their inspirations.

The consensus of all Christian churches is that Jesus is God. I asked myself if this statement was inseparable from Christianity.

A long time ago, I asked myself about the purpose of spirituality. The answer that I found is as follows: Spirituality is associated with all questions without a "demonstrable" answer. A question could be without an answer for several reasons, for example, a lack of knowledge, a limited capacity for reasoning, and a limited capacity to observe. Religion is the institutionalization of spirituality. Its purpose is to provide a set of answers to spiritual questions.

Following this definition, it can be observed that the place occupied by spirituality in our intellect changes according to the time we are living in. The number of questions without answers has considerably diminished since 2000 years ago. We do not see lightning the same way as in ancient Greece, for example. This reduction of the space occupied by spirituality didn't go unnoticed. The atheists will state that all questions can have a demonstrable answer; in other words, that the scientific method brings the promise that everything will be scientifically explained. Another way to see this is that nothing exists outside of man's reason. For an atheist, God doesn't exist because he is not necessary to explain our existence. For other philosophers, although they admit the existence of God, they argue that God doesn't intervene in the universe he created. The reasoning of the latter is the same as that of the atheist because they consider reason to be sufficient to explain the universe.

It seems absurd to me to reason about the existence of something that is beyond reason. I can, however, believe that reason cannot explain everything. To me, contrary to what the atheists or the philosophers believe, it is impossible to explain everything.

There is no reason for the universe to exist; nevertheless, we do exist. Therefore, *something* can exist beyond reason.

I submit that it is demonstrably impossible to answer those three fundamental questions: Who are we? Where are we coming from? Where are we going? Those are the three questions—the foundation of spirituality—that every religion and philosophical current generally attempts to answer.

If we cannot definitively answer those questions, can we explain *why* we are unable to do so? I would argue that yes, we can explain it. This is the thesis of this book. This is an explanation that I probably wouldn't have found without the story of Jesus.

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Part I

The Gospel

Chapter I

Two boys were playing on the escarpment of one of the hills around the town of Nazareth. They were both seven years of age, and they were best friends. They raced each other to climb the rocks. One of the children had the misfortune to grip a loose boulder that detached from his weight. They were quite high, and the child fell in the ravine. The other child saw the whole incident and screamed at his friend, "John!" He raced down the cliff to attend at him. He saw blood on his head, and his life appeared to have left him. The panic filled the child's heart, and he raced back to his house to get help. "Father! John fell down the cliff!" The father asked his son to guide him to John. John's family was the neighbor. John's parents and his older brother heard it all and came along.

When they reached John, his parents rushed to attend to him. They improvised a mat with wood they gathered around, and one's clothing. John's older brother accused his friend. "Jesus! This is all your fault. Surely you have pushed him." Jesus cried, "This is not true!" John's parents also took a suspicious look at Jesus. Jesus got angry and pushed John's brother back. "You are a liar!" said Jesus, and he ran back to his house.

John was brought back at his home. The healer of the town attended to him. He was unconscious, and the healer didn't believe he would wake up again. Joseph brought the sober news to his wife, Mary, who was consoling Jesus. "This is unfair," said Jesus while he was sobbing. Joseph replied, "This is life, my son; life can be unfair. We have no control over it." Jesus asked his parents. "Why did the Lord allow this? He should protect us. I do not understand." Mary interjected, "This is not up to us to question the intent of the Lord." Jesus wasn't satisfied with her answer. "But the Lord is almighty, and my friend John is good in his heart. Surely he should be in good grace in the eyes of the Lord?" Joseph had had enough of this. "Jesus! Do not doubt the Lord, or we will get into trouble. In fact, your doubt

might be the cause of John's misfortune." Mary wasn't pleased with Joseph's last remark. Joseph rubbed his hands at his face. "I'm sorry, son; I'll bring a sacrifice to the temple to appease the Lord." Suddenly, John's brother came into the house. "John is awake! He asked to see Jesus."

Jesus rushed to John's bed. John was happy to see Jesus. John was weak, and his mother asked Jesus not to agitate him. John asked Jesus to come closer. "Jesus, I had a nice dream. I was among the stars. Then, I saw a light brighter than the sun as it eclipsed all darkness, but it didn't hurt watching it. I understood what I had to do. From now on, I will clean the spirit of the people." Jesus was intrigued. "How will you clean spirits?" John responded, "with water, of course." Jesus continued, "John, it was a vision. That light, was it the Lord? He told you to do this." John responded, "I do not know. The light didn't speak. I just understand."

The night came, and Jesus was at home with his mother. He was lost in his thoughts. "Mother." Mary replied, "Yes, my son?" Jesus looked at her. "The answer is in the scriptures. I have to look for it." Mary was intrigued. "The answer to what?" Jesus replied, "Why does the Lord allow bad things to happen?" Mary sighed. "Oh, my son. You have heard all the scriptures already. We are exiled from the garden of Eden because of our sins." Jesus went back to his thoughts. "I do not remember my sins."

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Every year, the people of Nazareth used to go to Jerusalem for the Passover Festival. When Jesus was ten years old, they went according to custom to Jerusalem and had finished their visit, but when they started to return, Jesus remained behind in the city without their knowing it. As they were outside of the city walls, Mary saw his friend John among his family, but after asking him about Jesus, John replied that he hadn't seen him

for a while. John remembered having seen Jesus for the last time at the temple. Mary and Joseph returned to the city. They found him in the Temple Courts, sitting among the teachers, now listening to them, now asking them questions.

All who listened to him marveled at his intelligence and his answers.

His parents were amazed when they saw him, and his mother said to him, "My child, why have you treated us like this? Your father and I have been searching for you in great distress."

Jesus didn't know what to say, as he wasn't aware his family was gone. One of the teachers went to the parents and brought them apart. "This child has an incredible spirit for this age," confessed the teacher. "He has a great destiny in front of him. Allow him to stay among us, and I'll take him as an apprentice." Jesus' mother was pleased by the kind words of the teacher, but in her heart, she wasn't inclined to accept his offer to educate Jesus in the teaching of the laws. Jesus and his parents returned to Nazareth. His mother treasured all that was said in her heart.

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Jesus grew up as a strong man, helping his father, Joseph, as a carpenter. He had already surpassed the skills of his father. He was also a formidable speaker at the town's temple.

Chapter II

One day, Jesus left Nazareth, leaving everything behind to the bewilderment of his family. He simply said, "I have to find John."

John, the childhood friend of Jesus, was now known as John the Baptizer. He lived in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. The whole of Judea, as well as all the inhabitants of Jerusalem, went out to him; and they were baptized by him in the Jordan River, confessing their sins.

John wore clothes made of camels' hair, with a leather strap around his waist, and lived on locusts and wild honey; and he proclaimed – "After me is coming someone more powerful than I am, and I am not fit even to stoop down and unfasten his sandals. I have baptized you with water, but he will baptize you with the Spirit of Truth."

Now, about that time, Jesus came from Nazareth in Galilee and found John on the shore of the Jordan River. When John saw Jesus, he interrupted his teaching to run towards him. "Jesus, my friend! It is you!" Jesus was also pleased to have found him. They hugged each other, as they hadn't been together for nearly a decade. Jesus told John, "Your family misses you." John asked him, "Why have you come?" Jesus looked at the river. "I am here so you can clean me." John was surprised. "Friend. You never wanted me to do this." Jesus looked back at John and said, "I am here today because I am ready." So John agreed to baptize Jesus.

Just as he was coming up out of the water, they saw the heavens split open and a Spirit coming down to Jesus like a dove.

John and his disciples were amazed at what they had just witnessed. John smiled at Jesus and asked, "So, you saw it too?" Jesus looked at John and said, "Yes, but I have yet to understand it. I have to go." And Jesus left them. Andrew was among

John's disciples. He asked his teacher, "Master, is he the one you prophetized? Will you let him go?" John seemed happy looking at Jesus as he went away, but his face became worried as he looked back at his disciples. "My friends, this is the beginning of something bigger than me. Everything is now in his hands." John looked at Andrew and said, "I'm sending you now back to your family, as you will be of great help to them." Andrew's family members were fishermen by trade. He wasn't pleased to return to his family. "Master, you know that my heart is not into fishing." John smiled at him. "You must not worry about what you are called to do today, as you never know what you will be called to do tomorrow. Have faith in life, my friend." So Andrew went back to help his family. John also sent away other disciples.

A few days later, John the Baptizer was arrested by Herod's guards. For Herod himself had sent and arrested John, and put him in prison, in chains, to please Herodias, the wife of his brother Philip, because Herod had married her. For John had said to Herod – "You have no right to be living with your brother's wife." So Herodias was incensed against John, and wanted to put him to death, but was unable to do so, because Herod stood in fear of John, knowing him to be an upright and holy man, and protected him. He had listened to John, but still remained much perplexed, and yet he found pleasure in listening to him.

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Jesus was now alone in the wilderness, his body wandering around as well as his mind. He stayed in the wilderness for forty days, being tempted by Satan.

Chapter III

A few months later, on the littoral of the Sea of Galilee, Andrew and his older brother Simon were casting their net into the sea from their boat. They were exhausted from a long day of fishing and without having any success. It's been this way since some time, before the return of Andrew, as days could pass by without catching anything significant. Along with them were James and John, Zebedee's sons, who were Simon's partners. Andrew told his brother Simon about John the Baptist, and Simon was intrigued by his teachings. Andrew also mentioned the incident of the baptism of Jesus, which also intrigued Simon.

Upon their return to the shore, they noticed an unusual crowd gathering. While James and John were gathering the poor harvest of the day, Simon and Andrew went to see what was going on. Jesus was addressing the crowd that was amazed by his teaching. Andrew exclaimed to his brother, "It is him, brother; this is Jesus I told you about!". They both listened to Jesus and were also amazed by what they heard.

As Jesus dismissed the crowd, James and John found Simon and Andrew. They were bothered at them since they had to attend to their catch all by themselves. Simon retorted that even one of them would have been enough to bring the fish to their father, Zebedee, since they caught so few of them.

Jesus came to meet the four men. "I know you," said Jesus to Andrew. "When the time comes, I'll need you to sail us across the sea of Galilee." Simon replied, "We are fishermen. We do not take passengers to cross the sea. All our time is dedicated to fishing. Moreover, we are having a hard time as there are no fish to be caught." Jesus answered, "I can help you catch more fish." Simon was intrigued by Jesus' offer. He consulted his brother Andrew since, in his mind, four men were more than plenty for the work load these days. "Trust him," said Andrew.

On the next morning, they went sailing on the sea with Jesus on board. Jesus said to Simon, "Push off into deep water, and throw out your nets for a haul."

"We've been trying to throw our net this far for a week already, sir," answered Simon, "and have not caught anything, but, at your bidding, I will throw out the nets." They did so, and they enclosed such a great shoal of fish that their nets began to break. Everybody in the boat, Jesus included, helped to retrieve the fish. They filled the boat so full of fish that it was almost sinking.

When Simon saw this, he threw himself down at Jesus' knees, exclaiming, "Master, leave me, for I am a sinful man having doubted you!" He, and all who were with him, were lost in amazement at the haul of fish that they had made. "Do not be afraid," Jesus said to Simon. "I believe you'll have time to help me if you wish."

It was still early in the morning and their work of the day was already done. They brought the fruitful catch to Zebedee, who was amazed by this good fortune before realizing the laborious task of processing all those fish.

Simon, Andrew, James, and John all agreed to help Jesus on his journey and followed him.

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They walked to Capernaum. On the next Sabbath Jesus went into the synagogue and began to teach. The people were amazed at his teaching, for he taught them like one who had authority, and not like the teachers of the Law. Now there was in their synagogue at the time a man under the power of a foul spirit, who called out, "What do you want with us, Jesus the Nazarene? Have you come to destroy us? I know who you are – the Holy One of God!" But Jesus rebuked the spirit, "Be silent! Come out from him." The foul spirit threw the man into a fit, and with a

loud cry came out from him. They were all so amazed that they kept asking each other, "What is this? What is this, a new kind of teaching? He gives his commands with authority even to the foul spirits, and they obey him!" His fame spread at once in all directions, through the whole region of Galilee.

As soon as they had left the synagogue, they went to the house of Simon and Andrew, along with James and John. Now Simon's mother-in-law was lying ill with a fever, and they at once told Jesus about her. Jesus went up to her and, grasping her hand, raised her up; the fever left her, and she began to take care of them.

In the evening, after sunset, the people brought to Jesus all who were ill or possessed by demons; and the whole city was gathered around the door. and Jesus healed many who had various diseases.

In the morning, long before daylight, Jesus got up and went out to a lonely spot, where he began to pray. But Simon and his companions went out searching for him; and, when they found him, they exclaimed, "Everyone is looking for you!" But Jesus said to them, "Let us go somewhere else, into the country towns nearby so that I can make my proclamation in them also; for that was why I came." So he traveled throughout Galilee, preaching in their synagogues.

They came to Bethsaida. Simon and Andrew were acquainted with the locals and introduced Philip, a Pharisee, to Jesus. Some people brought a blind man to Jesus and begged him to touch him. Taking the blind man's hand, Jesus led him to the outskirts of the village, and, when he had put saliva on the man's eyes, he placed his hands on him, and asked him, "Do you see anything?" The man looked up, and said, "I see the people, for, as they walk about, they look to me like trees." Then Jesus again placed his hands on the man's eyes; and the man saw clearly, his sight was restored, and he saw everything with perfect distinctness.

Philip, who witnessed the healing, ran to the synagogue and brought the news to another Pharisee named Nathanael. Philip and Nathanael decided to question Jesus, asking him for some sign from the heavens to test him.

Jesus addressed the crowd. “The Father, the creator of all that is, gave the men his mightiest gift – Free Will.” Then Jesus told the crowd this parable.

A king of a great kingdom had two twin sons. The king could only tell them apart by the way they spoke. His people were worried that once the King would die of old age, there was no clear succession was established. Both princes looked worthy to be the next ruler. But this concern wasn’t urgent to address since the King was still young and healthy. One day, however, the king disappeared unexpectedly. The two princes didn’t know what to think of it, as there was no proof the king was dead or still alive.

The two princes agreed to take stewardship of the kingdom and separated the kingdom into two regions where each of them could administer. One of the princes turned out to be a good ruler for his people. However, the other prince turned out to be wicked and abused his people. The wicked prince began to say to himself that the whole kingdom should be under his rule alone, as he convinced himself that he was the first to be born. However, not even this fact was officially recorded, but it did not matter to him. One day, he decided to act and assembled an army to march against his brother.

The wicked prince and his army were at the gate of his brother’s castle. To the bewilderment of the prince, he didn’t expect the gate to be opened. Suddenly, his closest guards seized him and brought him inside. The wicked prince didn’t understand what was going on. He was brought in the throne hall and got thrown on the floor. He raised his eyes not to see his brother on the throne, but with horror, he recognized his father, the King.

"I was watching you all along," said the king. "You proved to be wicked in the heart, and for this, you are to be exiled from this kingdom." So all these years, the wicked prince made a facade for the eyes of his father, hiding his true nature. His father knew that, as long as he was around, it wasn't possible to reveal the true nature of his sons. So the wicked son was exiled and was now alone in the wilderness, weeping and gnashing of teeth.

Philip and Nathanael were so amazed by Jesus' teachings that they decided to follow him.

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One day a leper came to Jesus and, falling on his knees, begged him for help. "If only you are willing," he said, "you are able to make me clean." Moved with compassion, Jesus stretched out his hand and touched him, saying as he did so, "I am willing; become clean." Instantly the leprosy left the man, and he became clean; and then Jesus, after sternly warning him, immediately sent him away, "See that you don't tell this to anyone." The man, however, went away, and began to speak about it publicly, and to spread the story so widely, that Jesus could no longer go openly into a town, but stayed outside in lonely places; and people came to him from every direction.

Some days later, when Jesus came back to Capernaum, the news spread that he was in a house there; and so many people collected together, that after a while there was no room for them even around the door; and he began to tell them his message. Some people came, bringing to him a paralyzed man, who was being carried by four of them. They were unable to get him near to Jesus, because of the crowd, so they removed the roof above Jesus, and, when they had made an opening, they let down the mat on which the paralyzed man was lying. When Jesus saw their faith, he said to the man, "Child, your sins are forgiven."

But some of the teachers of the Law who were sitting there were debating in their minds, "Why does this man speak like this? He is blaspheming! Who can forgive sins except God?" Jesus, at once intuitively aware that they were debating with themselves in this way, said to them, "Why are you debating in your minds about this? Which is easier? – to say to the paralyzed man, 'Your sins are forgiven'? Or to say 'Get up, and take up your mat, and walk'? " – here he said to the paralyzed man – "To you I say, Get up, take up your mat, and return to your home." The man got up, and immediately took up his mat, and went out before them all; at which they were amazed, and, as they praised God, they said, "We have never seen anything like this!"

Jesus went out again to the sea; and all the people came to him, and he taught them. As he went along, Jesus passed by Matthew, the son of Alphaeus, sitting in the tax office. The teachings of Jesus came to the ears of Matthew, and he was quite bothered. He decided to confront Jesus. He came to him and said, "Teacher, we know that you are an honest man and are not afraid of anyone, for you pay no regard to a person's position but teach the way of God honestly; are we right in paying taxes to Caesar or not? Should we pay, or should we not pay?" Knowing the hypocrisy of his question, Jesus said to him, "Why are you testing me? Bring me a coin to look at." And, when he had brought it, he asked, "Whose head and title are these?"

"Caesar's," he said, and Jesus replied, "Pay to the Caesar what belongs to the Caesar, and to God what belongs to God." The crowd was amazed by his answer. Matthew invited Jesus to his house.

Later on he was in his house having dinner, and a number of tax collectors and outcasts took their places at the table with Jesus and his disciples; for many of them were following him. When the teachers of the Law belonging to the party of the Pharisees saw that he was eating in the company of such people, they

said to his disciples, “Why does he eat with the tax collectors and outcasts?” Hearing this, Jesus said, “It is not those who are healthy who need a doctor, but those who are ill. I did not come to call the religious, but the outcast.”

From this day on, Matthew and his brother James decided to follow him.

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One Sabbath, as Jesus was walking through the cornfields, his disciples began to pick the ears of wheat as they went along. “Look!” the Pharisees said to him, “why are they doing what is not allowed on the Sabbath?”

“Have you never read,” answered Jesus, “what David did when he was in need and hungry, he and his companions – how he went into the house of God, in the time of Abiathar the high priest, and ate the consecrated bread, which only the priests are allowed to eat, and gave some to his comrades as well?”

Then Jesus added, “The Sabbath was made for people, and not people for the Sabbath.”

On another occasion Jesus went in to a synagogue, where there was a man whose hand was withered. And they watched Jesus closely, to see if he would cure the man on the Sabbath, so that they might have a charge to bring against him. “Stand out in the middle,” Jesus said to the man with the withered hand; and to the people he said, “Is it allowable to do good at the Sabbath – or harm? To save a life, or destroy it?” As they remained silent, Jesus looked around at them in anger, grieving at the hardness of their hearts, and said to the man, “Stretch out your hand.” The man stretched it out; and his hand had become sound.

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Then Jesus went away with his disciples to the sea, followed by a great number of people from Galilee. A great number, hearing of all that he was doing, came to him from Judea, from Jerusalem, from Edom, from beyond the Jordan, and from the country around Tyre and Sidon. So Jesus told his disciples to keep a small boat close by, so that the crowd would not crush him. For he had cured many of them, and so people kept crowding around him, so all who were sick might touch him. The foul spirits, too, whenever they caught sight of him, flung themselves down before him, and screamed out, "You are the Son of God"! But he repeatedly warned them not to make him known.

Jesus went into a house; and again a crowd collected, so that they were not even able to eat their food. When his relatives heard of it, they went to take charge of him, for they said that he was out of his mind.

The teachers of the Law, who had come down from Jerusalem, said, "He has Beelzebul in him! He drives the demons out by the help of their chief." So Jesus called them to him, and answered them in parables, "How can Satan drive out Satan? When a kingdom is divided against itself, it cannot last; and when a household is divided against itself, it will not be able to last. So, if Satan is in revolt against himself and is divided, he cannot last – his end has come!"

His mother and his brothers came, and stood outside, and sent to ask him to come to them. There was a crowd sitting around Jesus, and some of them said to him, "Look, your mother and your brothers are outside, asking for you."

"Who is my mother? And my brothers?" was his reply. Then he looked around on the people sitting in a circle around him, and said, "Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother."

Chapter IV

Jesus again began to teach by the sea; and, as an immense crowd was gathering around him, he got into a boat, and sat in it on the sea, while all the people were on the shore at the water's edge.

Then he taught them many truths in parables.

Jesus said to them, "Is a lamp brought to be put under a basket or under the couch, instead of being put on the lamp-stand? There is nothing hidden that will not come to light and nothing is concealed that will not be brought into the open.

"Take care what you listen to," said Jesus. "The standard you use will be used for you, and more will be added for you. For, to those who have, more will be given; while, from those who have nothing, even what they have will be taken away."

Jesus also said, "This is what the kingdom of God is like – like a man who has scattered seed on the ground, and then sleeps by night and rises by day, while the seed is shooting up and growing – he knows not how. The ground bears the crop of itself – first the blade, then the ear, and then the full grain in the ear; but, as soon as the crop is ready, immediately he puts in the sickle because harvest has come."

Jesus also said, "To what can we liken the spirit of men? By what can we illustrate it? Perhaps by the growth of a mustard seed. This seed, when sown in the ground, though it is smaller than all other seeds, yet, when sown, shoots up, and becomes larger than any other herb, and puts out great branches, so that even the wild birds can roost in its shelter."

"Listen! The sower went out to sow; and presently, as he was sowing, some of the seed fell along the path; and the birds came, and ate it up. Some fell on rocky ground, where it had not much soil, and, because the soil wasn't deep, sprang up at once; but, when the sun rose, it was scorched, and, because their roots were

not deep enough, withered away. Some of the seed fell among brambles; but the brambles shot up and completely choked it, and it yielded no return. Some fell into good soil, and, shooting up and growing, yielded a return, amounting to thirty, sixty, and even a hundred fold."

With many such parables Jesus used to speak to the people of his message, as far as they were able to receive it;

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In the evening of the same day, Jesus said to them, "Let us go across." So, leaving the crowd behind, they took him with them, just as he was, in the boat; and there were other boats with him. A violent squall came on, and the waves kept dashing into the boat, so that the boat was actually filling. Jesus was in the stern asleep on the cushion; and the disciples roused him and cried, "Teacher! Is it nothing to you that we are lost?" Jesus rose and rebuked the wind, and said to the sea, "Hush! Be still!" Then the wind dropped, and a great calm followed. But they were struck with great awe, and said to one another, "Who can this be that even the wind and the sea obey him?"

The next day, a large crowd followed and pressed around Jesus and his disciples. Meanwhile a woman who for twelve years had suffered from hemorrhage, and undergone much at the hands of many doctors, (spending all she had without obtaining any relief, but, on the contrary, growing worse), heard about Jesus, came behind in the crowd, and touched his cloak. "If I can only touch his clothes," she said, "I will get well!" At once her bleeding stopped, and she felt in herself that she was cured of her affliction. Jesus at once became aware of the power that had gone out from him, and, turning around in the crowd, he said, "Who touched my clothes?"

“You see the people pressing around you,” exclaimed his disciples, “and yet you say ‘Who touched me?’” But Jesus looked about to see who had done it. Then the woman, in fear and trembling, knowing what had happened to her, came and threw herself down before him, and told him the whole truth. “Daughter,” he said, “your faith has delivered you. Go, and peace be with you; be free from your affliction.”

On leaving that place, Jesus, followed by his disciples, went to his own part of the country. When the Sabbath came, he began to teach in the synagogue; and the people, as they listened, were deeply impressed. “Where did he get this?” they said, “and what is this wisdom that has been given him? And these miracles which he is doing? Isn’t he the carpenter, the son of Mary, and the brother of James, and Joses, and Judas, and Simon? And aren’t his sisters, too, living here among us?” This proved a hindrance to their believing in him; at which Jesus said, “A prophet is not without honor, except in his home town, and among his own relatives, and in his own home.”

On getting out of the boat, Jesus saw a great crowd, and his heart was moved at the sight of them, because they were like sheep without a shepherd; and he began to teach them many things. When it grew late, his disciples came up to him, and said, “This is a lonely spot, and it is already late. Send the people away, so that they may go to the farms and villages around and buy themselves something to eat.” But Jesus answered, “It is for you to give them something to eat.” “Are we to go and spend almost a year’s wages on bread,” they asked, “to give them to eat?”

“How many loaves have you?” he asked, “Go, and see.” When they had found out, they told him, “Five, and two fish.” Jesus directed them to make all the people take their seats on the green grass, in parties; and they sat down in groups – in hundreds, and in fifties. Taking the five loaves and the two fish, Jesus looked up to heaven, and said the blessing; he broke the loaves into pieces, and gave them to his disciples for them to serve out to the people,

and he divided the two fish also among them all. Everyone had sufficient to eat; and they picked up enough broken pieces to fill twelve baskets, as well as some of the fish. The people who ate the bread were five thousand in number.

Immediately afterward Jesus made his disciples get into the boat, and cross over in advance, in the direction of Bethsaida, while he himself was dismissing the crowd. After he had taken leave of the people, he went away up the hill to pray. When evening fell, the boat was out in the middle of the sea, and Jesus on the shore alone. Seeing them laboring at the oars – for the wind was against them – about three hours after midnight Jesus came towards them, walking on the water, intending to join them. But, when they saw him walking on the water, they thought it was a ghost, and cried out; for all of them saw him, and were terrified. But Jesus at once spoke to them. “Courage!” he said, “it is I; do not be afraid!” Then he got into the boat with them, and the wind dropped. The disciples were utterly amazed, When they had crossed over, they landed at Gennesaret, and moored the boat. But they had no sooner left her than the people, recognizing Jesus, hurried over the whole countryside, and began to carry about on mats those who were ill, wherever they heard he was. So wherever he went – to villages, or towns, or farms – they would lay their sick in the market-places, begging him to let them touch only the tassel of his cloak; and all who touched were made well.

One day the Pharisees and some of the teachers of the Law who had come from Jerusalem gathered around Jesus. They had noticed that some of his disciples ate their food with their hands ‘defiled,’ by which they meant unwashed. (For the Pharisees, and indeed all strict Jews, will not eat without first scrupulously washing their hands, holding in this to the traditions of their ancestors. When they come from market, they will not eat without first sprinkling themselves; and there are many other customs which they have inherited and hold to, such as the ceremonial washing of cups, and jugs, and copper pans). So the Pharisees

and the teachers of the Law asked Jesus this question – “How is it that your disciples do not follow the traditions of our ancestors, but eat their food with defiled hands?” “Wisely do you set aside God’s commandments,” he exclaimed, “to keep your own traditions! For while Moses said ‘Honor your father and your mother,’ and ‘Let anyone who abuses their father or mother suffer death,’ you say ‘If a person says to their father or mother “Whatever of mine might have been of service to you is Corban”’ (which means ‘Set apart for God’) – why, then you do not allow them to do anything further for their father or mother! In this way you nullify the words of God by your traditions, which you hand down; and you do many similar things.”

Then Jesus called the people to him again, and said, “Listen to me, all of you, and mark my words. There is nothing external to a person, which by going into them can defile them; but the things that come out of a person are the things that defile them.” When Jesus went indoors, away from the crowd, his disciples began questioning him about this saying. He said to them “Don’t you see that there is nothing external to a person, which by going into a person, can defile them, For it doesn’t go into their heart but into their stomach, and then out of the body.” “It is what comes out from a person,” he added, “that defiles them, for it is from within, out of the hearts of people, that there come evil thoughts – sexual immorality, theft, murder, adultery, greed, wickedness, deceit, indecency, envy, slander, haughtiness, folly; all these wicked things come from within, and do defile a person.”

Chapter V

Jesus and his disciples decided to travel to the districts of Tyre and Sidon. Although their road passed through the wilderness, they were always followed by a crowd of people from nearby regions. Some people brought to him a man who was deaf and almost dumb, and they begged Jesus to place his hand on him. Jesus took him aside from the crowd quietly, put his fingers into the man's ears, and touched his tongue with saliva. Then, looking up to heaven, he sighed and said to the man, "Be opened!" The man's ears were opened, the string of his tongue was freed, and he began to talk plainly. Jesus insisted on their not telling anyone; but the more he insisted, the more perseveringly they made it known, and a profound impression was made on the people. "He has done everything well!" they exclaimed. "He makes even the deaf hear and the dumb speak!"

There were two Sadducees—the men who maintain that there is no resurrection—in the crowd that came to meet Jesus. Their names were Thaddaeus and Simon the Canaanite. Their question was this. "Teacher, in our scriptures Moses decreed that, should a man's brother die, leaving a widow but no child, the man should take the widow as his wife, and raise up a family for his brother. There were once seven brothers. The eldest married, but died and left no family; and the second married his widow, and died without family; and so did the third. All the seven died and left no family. The woman herself died last of all. At the resurrection whose wife will she be, all seven brothers having had her as their wife?"

Jesus replied, "Are you not in error to assume that the concerns of your flesh will be carried out in the kingdom of God? When people rise from the dead, there is no marrying or being married; but they are as angels in heaven."

About that time, when there was again a great crowd of people who had nothing to eat, Jesus called his disciples to him, and said, "My heart is moved at the sight of all these people, for they have already been with me three days and they have nothing to eat; and if I send them away to their homes hungry, they will break down on the way; and some of them have come a long distance."

"Where will it be possible," his disciples answered, "to get sufficient bread for these people in this lonely place?"

"How many loaves have we?" Jesus asked. There was a man among the crowd named Thomas who couldn't hide his excitement as he understood what Jesus was about to do. "Seven," another disciple answered. Jesus told the crowd to sit down on the ground. Then he took the seven loaves, and, after saying the thanksgiving, broke them, and gave them to his disciples to serve out; and they served them out to the crowd. They had also a few small fish; and, after he had said the blessing, he told the disciples to serve out these as well. The people had sufficient to eat, and they picked up seven baskets full of the broken pieces that were left. There were about four thousand people.

Thaddaeus and Simon the Canaanean were so amazed by what they witnessed that day that they decided to follow him.

* * *

On leaving that place, Jesus went to the district of Tyre. He went into a house and did not wish anyone to know it, but could not escape notice. For a woman, whose little daughter had a foul spirit in her, heard of him immediately, and came and threw herself at his feet – the woman was a foreigner, from Syrian Phoenicia – and she begged him to drive the demon out of her daughter.

Simon interjected at her. "Let the children be satisfied first, for it is not fair to take the children's food and throw it to dogs."

"Yes, sir," she replied to Simon. "Even the dogs under the table do feed on the children's crumbs." Jesus lifted his hand at Simon and looked at the woman.

"You may go. The demon has gone out of your daughter."

The woman went home, and found the child lying on her bed, and the demon gone.

Once Jesus was alone with his disciples, he scolded Simon for this incident. "To the eyes of the Father, no man is above any other man, and no nation is above any other nation."

Judas was dissatisfied with what he had just heard and left the room as a sign of protest. For Judas, and many other disciples, could not understand why Jesus attended to the gentiles the same way as his people.

Another disciple retorted to Jesus that every other nation is hostile to the people of Israel. Jesus answered, "Love everyone, even those who consider you an enemy."

Andrew then asked Jesus, "Teacher, I do not understand. Does it mean we have to let us be at the mercy of our enemies?"

Jesus replied, "In doing so, you wouldn't love your own people and yourself."

Chapter VI

Afterward Jesus and his disciples went into the villages around Caesarea Philippi; and on the way he asked his disciples this question – “Who do people say that I am?”

“John the Baptist,” they answered, “but others say Elijah, while others say one of the prophets.”

“But you,” he asked, “who do you say that I am?” To this, Simon replied, “You are the Messiah prophesied in the scripture.”

Jesus rebuked Simon and warned them not to tell anyone.

The disciples then asked why he was performing miracles, if it was not to fulfill the scriptures. Jesus answered, “The anointed one I might become. For this, I must drink the cup that has been given to me by the Father. Not until then would I become Christ, as I would have proved the worthiness of all mankind.”

Jesus then told his disciples how the devil tempted him in the wilderness.

* * *

After fasting forty days and forty nights in the wilderness, the tempter finally came to Jesus.

The devil said, “If you are the Son of God, tell these stones to become bread.”

Jesus was indeed hungry. Why would he have to suffer the needs of the flesh if he is the Son of God?

Jesus answered, “As a man, the Father gave me all his Might. This power must serve others, not myself.”

Then the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. "All this I will give you. You will rule all over the nations, and no one will rule over you," he said, "if you will bow down and worship me."

Jesus realized that he could become king. Why wouldn't he use his power to be the greatest and most loved king of all kingdoms in the world?

Jesus said to him, "In the glory of all Father's Creation and his mightiest gift, I shall not overrule the will of others."

Again, the devil took him to the holy city and had him stand on the highest point of the temple. "If you are the Son of God," he said, "throw yourself down. For it is written:

'He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.'"

Jesus felt that no harm could come to him if this was what he desired. Why would he suffer death if he is the Son of God?

Jesus answered him. "Death is the path that every living thing the Father created must take. The Might of the Father will not be used to evade this path."

When the devil had finished all this tempting, he left him until an opportune time.

* * *

Then he began to teach them that the Son of Man must undergo much suffering, and that he must be rejected by the elders, and the chief priests, and the teachers of the Law, and be put to death, and rise again after three days. He said all this quite

openly. But Simon took Jesus aside and began to rebuke him. But when Jesus turned and looked at his disciples, he rebuked Simon. "For you look at things, not as the Father does, but as men do."

* * *

They came to Capernaum. When Jesus had gone into the house, he asked them, "What were you discussing on the way?" But they were silent; for on the way they had been arguing with one another which was the greatest. Sitting down, Jesus called the Twelve and said, "If anyone wishes to be first, he must be last of all, and servant of all."

Some of the people were bringing little children to Jesus, for him to touch them; but the disciples rebuked those who had brought them. When, however, Jesus saw this, he was indignant. "Let the little children come to me," he said, "do not hinder them; for it is to the childlike that the kingdom of God belongs. I tell you, unless a person receives the kingdom of God like a child, they will not enter it at all." Then he embraced the children, and, placing his hands on them, gave them his blessing.

"And, if anyone puts temptation in the way of one of these little ones, it would be far better for him if he had been thrown into the sea with a great millstone around his neck. If you claim that your hand caused you to sin, then I would challenge you to cut it off. As it would be better for you to enter the life maimed than to have both your hands and go into Gehenna."

On leaving that place, Jesus went into the district of Judea on the other side of the Jordan. Crowds gathered about him again; and again, as usual, he began teaching them. Presently some Pharisees came up and, to test him, asked, "Has a husband the right to divorce his wife?"

“What direction did Moses give you?” replied Jesus. “Moses,” they said, “permitted a man to draw up in writing a notice of separation and divorce his wife.”

“It was owing to the hardness of your hearts,” said Jesus, “that Moses gave you this direction; but, at the beginning of the Creation, ‘God made them male and female.’ ‘For this reason a man will leave his father and mother, and the man and his wife will become one;’ so that they are no longer two, but one. What has been yoked together, with the Father’s blessing, no other must separate.”

When they were indoors, the disciples asked him again about this, He answered, “Anyone who divorces his wife to marry another woman commits adultery against her. And if she divorces her husband to marry another man, she commits adultery.”

* * *

James and John, the two sons of Zebedee, went to Jesus, and said, “Teacher, we want you to do for us whatever we ask.”

“What do you want me to do for you?” he asked. “Grant us this,” they answered, “to sit, one on your right, and the other on your left, when you come in glory.”

“You do not know what you are asking,” Jesus said to them. “Can you accept the baptism that I have received? And can you drink the cup that I am to drink?”

James and John were wondering what the meaning of what Jesus just said was.

On hearing of this, the ten others were at first very indignant about James and John. Jesus called them together and said, “You know that those who are regarded as rulers lord it over you, and the high officials exercise authority over you. Instead,

whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve and to give his life as a ransom for many."

* * *

They came to Jericho. When Jesus was going out of the town with his disciples and a large crowd, Bartimaeus, the son of Timaeus, a blind beggar, was sitting by the roadside. Hearing that it was Jesus the Nazarene, he began to call out, "Jesus, Son of David, take pity on me." Many of the people kept telling him to be quiet; but the man continued to call out all the louder, "Son of David, take pity on me." Then Jesus stopped. "Call him," he said. So they called the blind man. "Have courage!" they exclaimed. "Get up; he is calling you." The man threw off his cloak, sprang up, and came to Jesus. "What do you want me to do for you?" said Jesus, addressing him. "Rabbi," the blind man answered, "I want to recover my sight."

Jesus healed the men but told him that, like many, he was still blind in spirit. "You may come with us to Jerusalem," said Jesus. And Bartimaeus followed Jesus along the road.

Chapter VII

As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Andrew came to Jesus accompanied by a disciple of John the Baptizer. At the sight of John's disciple, Jesus stopped walking. "Teacher," said Andrew, "I come to you with terrible news. John the Baptizer is dead." Jesus turned aside the road. After a moment of silence, he asked, "How?" Andrew had a hard time articulating his answer. "He was beheaded." Jesus fell on his knees. The sky darkened. John's disciple told the crowd all he knew.

* * *

The beheading occurred on Herod's birthday, as he gave a dinner to his high officials, his generals, and the foremost men in Galilee. When his daughter – that is, the daughter of Herodias – came in and danced, she delighted Herod and those who were dining with him. "Ask me for whatever you like," the king said to the girl, "and I will give it to you"; and he swore to her that he would give her whatever she asked him – up to half his kingdom. The girl went out, and said to her mother "What must I ask for?"

"The head of John the Baptizer," answered her mother. So she went in as quickly as possible to the king, and made her request. "I want you," she said, "to give me at once, on a dish, the head of John the Baptist." The king was much distressed; yet, because of his oath and of the guests at his table, he did not like to refuse her. He immediately dispatched one of his bodyguard, with orders to bring John's head. The man went and beheaded John in the prison, and, bringing his head on a dish, gave it to the girl, and the girl gave it to her mother.

When John's disciples heard of it, they came and took his body away, and laid it in a tomb.

* * *

Jesus was filled with sorrow over the loss of his friend. He declared “You have heard that our ancestors were told – ‘Do not break your oaths; keep your vows to the Lord.’ But I say to you that you must not take an oath at all, either by heaven or by the earth. Nor should you swear by your head, since you cannot make a single hair either white or black.”

Jesus mentioned several times to his disciples that great peril awaited them in Jerusalem. But many disciples looked forward to Jesus entering the holy city. As propheticized by the scriptures, they saw Jesus as the Messiah who must come into Jerusalem and take the throne of the city as the King of Israel.

However, his sorrow for the loss of John the Baptizer made Jesus unable to walk the road to Jerusalem.

At the sight of Jesus, Thomas grabbed the sleeve of Andrew and told him, “Come with me.” The disciples went ahead to find a ride to help Jesus. They went to the village ahead and found a foal outside in the street, tied to a doorway. As they untied it, some of the bystanders said to them, “What are you doing, untying the foal?” And the two disciples answered that Jesus needed it and that they would bring it back later, and they allowed them to go. Then they brought the foal to Jesus, and, when they had laid their cloaks on it, he seated himself on it and continued his trip to Jerusalem.

* * *

Upon arrival at the gate of Jerusalem, many of the people spread their cloaks on the road, while some strewed boughs that they had cut from the fields, and those who led the way, as well as those who followed, kept shouting, "God save him! Blessed is He who comes in the name of the Lord! Blessed is the coming kingdom of our father David! God save him from on high!"

Some Pharisees saw the triumphant entry of Jesus in Jerusalem and reported it to the high priests in the temple. The Pharisees said to one another, "This man is trying to fulfill the prophecy, for it is written 'Fear not, people of Zion. Your king is coming to you, sitting on the foal of a donkey.' He is trying to claim that he is the King of the Jews!"

Chapter VIII

Jesus entered the temple courts. He looked around at everything. James made this remark to Jesus: "Look, Teacher, all those merchants doing business in the house of the Lord. How dare those priests allow such activities?" His brother Matthew added, "It is obvious that the priests are making a profit by allowing them to conduct business here."

Then Jesus sat down opposite the chests for the Temple offerings, and watched how the people put money into them. Many rich people were putting in large sums; but one poor widow came and put in two small coins, worth very little. Then, calling his disciples to him, Jesus said, "I tell you that this poor widow has put in more than all the others who were putting money into the chests; for everyone else put in something from what he had to spare, while she, in her need, put in all she had – everything that she had to live on."

It was already late; they went out to Bethany for the night.

* * *

The next day, after they had left Bethany, Jesus became hungry; and, noticing a fig tree at a distance in leaf, he went to it to see if by any chance he could find something on it; but, on coming up to it, he found nothing but leaves, for it was not the season for figs. So, addressing the tree, he exclaimed, "May no one ever again eat of your fruit!" And his disciples heard what he said.

Thomas grabbed Andrew's arm and pulled him apart. "The master hasn't seemed to have recovered since yesterday," said Thomas. Andrew agreed, "You are right. Have you noticed the sky is still dark since yesterday?" They both looked at the sky, wondering if it was related.

They came to Jerusalem. Jesus went into the Temple Courts, and began to drive out those who were buying and selling there. He overturned the tables of the money changers, and the seats of the pigeon-dealers, and would not allow anyone to carry anything across the Temple Courts.

In all the chaos, Jesus noticed a child, around seven years of age, looking at him. He was the child of one of the merchants who were scrambling to grab all their goods. At that moment, Jesus became calm again. The merchants fled the temple courts. Jesus sat down and closed his eyes, seemingly praying. Some of his disciples did the same at his side.

Andrew put his hand on the shoulder of Thomas. "Look, Thomas," as Andrew pointed to the sky, "the sky is beautiful again."

As soon as evening fell, Jesus and his disciples went out of the city.

As they passed by early in the morning, they noticed that the fig tree was withered up from the roots. Then Simon recalled what had occurred. "Look, Master!" he exclaimed, "the fig tree that you doomed is withered up!" Jesus replied, "Truly, I tell you, if I say to this mountain, 'Go, throw yourself into the sea,' it will be done for me. Therefore, I tell you, when you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins." Jesus asked the locals that the withered fig be watered. He said, "Next year, this tree shall bear fruits for everyone to eat."

Chapter IX

They came to Jerusalem again. While Jesus was walking about in the Temple Courts, the chief priests, the teachers of the Law, and the elders came up to him. "What authority have you to do these things?" they said. "Who gave you the authority to do them?"

"I will put one question to you," said Jesus. "Answer me that, and then I will tell you what authority I have to act as I do. It is about John's baptism. Was it of divine or human origin? Answer me that." They began arguing together. "If we say 'divine,' he will say 'Why then didn't you believe him?' Yet can we say 'human'?" They were afraid of the people, for everyone regarded John as undoubtedly a prophet. So their answer to Jesus was – "We do not know."

"Then I," replied Jesus, "refuse to tell you what authority I have to do these things."

While Jesus was teaching in the Temple Courts, he asked, "How is it that the teachers of the Law say that the Christ is to be David's son? David himself declared: 'The Lord said to my Lord, 'Sit at my right hand until I put your enemies under your feet.'" David himself calls him 'lord,' how comes it, then, that he is to be his son?"

The mass of the people listened to Jesus with delight.

A priest asked Jesus, "Rabbi! To you, what is Good, and what is Evil?"

Jesus replied, "If you nurture all Free Will, the Free Will of oneself and all others, you will know that it is Good."

Jesus continued, "Good is one's Will having dominion over his impulse."

And then Jesus added, "Evil is, by opposition, the destruction of all Free Will and the promotion of his impulse."

Another priest asked him, “Rabbi! Why can one take pleasure in doing what is forbidden in the laws of the scriptures?”

Jesus replied, “One must not seek Pleasure, but seek Happiness. As Pleasure seeks to satisfy our impulses, which are insatiable, Happiness satisfies the Father and glorifies his Creation.”

A disciple asked another question, “What shall we do to receive the Lord’s reward of eternal life?”

Jesus said, “True reward does not come from a requirement; it will come from what you do with what the Father has given to you.”

Someone questioned Jesus about wealth. Jesus said, “What you take must be with the agreement of all who have a claim. One shall not have a claim on what he didn’t produce, and no one can claim what can be taken by anyone at heart’s content, such as the sunlight, water, words, and ideas.”

A Roman citizen frowned at what Jesus just said and left the crowd.

Then came up one of the teachers of the Law who had heard their discussions. Knowing that Jesus had answered them wisely, he asked him this question, “Which commandment is the most important of all?”

“The most important one,” answered Jesus, “is this: ‘Love all Father’s Creation and therefore love one another as yourself.’ There is no commandment greater than this.”

* * *

The evening came, and most people left the temple. The teachers of the law and the Pharisees brought a woman who had been caught in adultery and placed her in the middle of the court, and said to Jesus, "Teacher, this woman was found in the act of adultery. Now Moses, in the Law, commanded us to stone such women to death; what do you say?"

They said this to test him, in order to have a charge to bring against him. But Jesus stooped down, and wrote on the ground with his finger. However, as they continued asking him, he raised himself, and said, "Let the person among you who has never done wrong throw the first stone at her."

And again he stooped down, and wrote on the ground. When they heard that, they went out one by one, beginning with the eldest; and Jesus was left alone with the woman in the middle of the Court. Raising himself, Jesus said to her, "Woman, where are they? Did no one condemn you?"

"No one, Sir," she answered.

"Neither do I condemn you," said Jesus "go, and do not sin again."

Later that evening, Andrew came to Jesus and asked him about adultery. Jesus pointed out that the sin is not in the act of itself, as life is created from it. The sin is in the act for the sole pursuit of pleasure, to the detriment of the children and the family. Jesus added, "One shall never disown a life that he or she brought into this world. Blessed are those who will choose to adopt a child in need."

Chapter X

Three days before the Festival of the Passover, the Teachers of the Law and the Pharisees came to Jesus. They spent the whole night debating the teachings of Jesus. They came up with the argument they thought would finally vindicate them.

One of the chief priests came to Jesus and said, “Rabbi, we reviewed all that it is claimed you teach. You claim to speak in the name of the Lord, but it is obvious that your teachings contradict many laws coming from the Lord himself. What say you?”

Jesus had a moment of silence. Everybody in the temple court was also silent, waiting to hear what Jesus would reply. He finally said, “I never claimed that I speak in the name of the Lord, but in the name of the Father. For the Lord, god of Israel in the scripture, is not the Father, Creator of everything that is.”

The chief priest became speechless, and his face became pale from what he just heard. Immediately, his companions and he retreated to the temple.

For many people present in the temple court, the words of what Jesus just said came to their ears, but they didn’t hear them. But for many of his disciples who heard those words, they said, “This is harsh doctrine! Who can bear to listen to it?” But Jesus, aware that his disciples were murmuring about it, said to them, “Does this offend you? Will you need to see the Son of Man ascend to the Father to believe it?”

Jesus left the temple court. But this time, many of his disciples turned back and no longer followed him.

There were twelve of them who still followed Jesus: Simon son of Jonah and his brother Andrew, James son of Zebedee and his brother John, Philip, Nathanael, Matthew son of Alphaeus and his brother James, Thomas, Thaddaeus, Simon the Canaanean and Judas Iscariot.

“You do not want to leave too, do you?” Jesus asked the Twelve.

Simon answered him. “Master, to whom shall we go? You have the words of eternal life.”

* * *

As Jesus was walking out of the Temple Courts, one of his disciples said to him, “Teacher, look what fine stones and buildings these are!”

“Do you see these great buildings?” asked Jesus. “Not a single stone will be left here on another, which will not be thrown down.”

When Jesus had sat down on the Mount of Olives, facing the Temple, Andrew questioned him. “Tell us when this will be, and what will be the sign when all this is drawing to its close.”

Jesus said to them all, “Watch out that no one deceives you. Many will take my name or speak in my name, and they will lead many astray.”

Then Matthew asked him, “Master, if many will come that could deceive us, how could we recognize them?” Jesus replied, “Those who will speak truth as well as those who will deceive many will spread their words like seeds that will grow like a tree. Say that a tree is good because its fruits are good, or say that a tree is bad because its fruits are bad, for a tree is recognized by its fruit.” The disciples seemed puzzled by what Jesus just said.

John, who was sitting next to Jesus, tried to conceal his anguish. But Jesus guessed his feelings and put his hand on John's shoulder. Jesus then continued, "Do not doubt yourselves in this task, as the Father has given you another advocate to help you and be with you forever — the Spirit of Truth. He will guide you into all the truth. He will not speak on his own, but he will reveal itself only through what he hears, and he will even tell you what is yet to come."

Jesus paused a bit and said, "And when you hear of wars and rumors of wars, do not be alarmed. Such things must occur. Nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places and famines. There will be great destruction, and the kingdoms you knew will be no more. But this won't be the end.

The survivors will come to know my name, and many will lead them in my name. A thousand years will come to pass with new kingdoms that will surpass a thousandfold the glory of our present time. The people will live the life of gods, and as such, they will start to say to themselves that they are truly gods. Then again, nation will rise against nation, and kingdom against kingdom.

Brother will betray brother to death, and the father his child; and children will turn against their parents, and cause them to be put to death; and you will be hated by everyone because of me. Yet the person who endures to the end will be saved.

Even the Father doesn't know the outcome, as he has created the kingdom of God in this way. But, as the farmer who cares for his field, he will not let his field to be overrun by the weeds. He will eventually rip the weeds off and start anew."

Chapter XI

The chief priests and the teachers of the law could not accept what they heard and began to look for some way of putting Jesus to death. They were also afraid of him, since all the people were greatly impressed by his teaching. They decided to look for an opportunity to arrest Jesus by stealth and to put him to death, but they said, "Not during the festival, or the people may riot."

* * *

On the first day of the Festival of the unleavened bread, when it was customary to kill the Passover lambs, his disciples said to Jesus, "Where do you wish us to go and make preparations for your eating the Passover?" Jesus sent forward two of his disciples and said to them, "Go into the city, and there a man carrying a pitcher of water will meet you; follow him; and, wherever he goes in, say to the owner of the house 'The teacher says – Where is my room where I am to eat the Passover with my disciples?' He will himself show you a large upstairs room, set out ready; and there make preparations for us." So the disciples set out and went into the city, and found everything just as Jesus had told them; and they prepared the Passover.

In the evening he went there with the Twelve, and when they had taken their places and were eating, Jesus said, "I tell you that one of you is going to betray me – one who is eating with me." They were grieved at this, and began to say to him, one after another, "Can it be I?"

"It is one of you Twelve," said Jesus, "the one who is dipping his bread beside me into the dish. I tell you that I will never again drink of the fruit of the vine, until that day when I will drink it new in the kingdom of God."

They then sang a hymn, and went out up the Mount of Olives,

“You will all fall away,” Jesus told them, “Yet, after I have risen, I will go before you into Galilee.”

“Even if everyone else falls away,” said Simon, “I will not.”

“I tell you,” answered Jesus, “that you yourself today – yes, this very night – Before a rooster has crowed, you will have disowned me already.” But Simon vehemently protested, “Even if I must die with you, I will never disown you!”

Jesus stayed silent. Then he turned to Simon and said, “Three times, Simon, that you will disown me, until the end.”

Matthew told Jesus “All your friends here will fight for you. We should leave Jerusalem and go back to Galilee.”

Jesus replied, “Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels? What had to be said has been said. I will not flee my fate, for the temptation would become just too great to bear.”

Chapter XII

Presently they came to a garden known as Gethsemane, and Jesus said to his disciples "Sit down here while I pray." He began to show signs of great dismay and deep distress of mind. "I am sad at heart," he said, "sad even to death; wait here, and watch." Going on a little further, he threw himself on the ground, and began to pray that, if it were possible, he might be spared that hour. "Father," he said, "all things are possible to you; take away this cup from me; yet, not what I will, but what you will."

Then he came and found the apostles asleep. "Friends," he said to them, "are you asleep? Couldn't you watch for one hour? Watch and pray," he said to them all, "so that you may not fall into temptation. True, the spirit is willing, but the flesh is weak." The disciples didn't know what to say. As Jesus went away again to pray, Thomas was looking around, and he realized they were only eleven. He then turned to Andrew, sitting next to him, and said quietly, "Andrew, where is Judas?"

Jesus came back to find most of his disciples asleep again, for their eyes were heavy. Jesus smiled at them and said, "Sleep on now, and rest yourselves."

Jesus then looked at the horizon. "Enough! My time has come." The disciples woke up startled at the voice of Jesus. "Look, the Son of Man is being betrayed into the hands of wicked people. Up, and let us be going. Look! My betrayer is close at hand."

And just then, while he was still speaking, Judas, who was one of the Twelve, came up; and with him a crowd of people, with swords and clubs, sent by the chief priests, the teachers of the Law, and the elders. Now the betrayer had arranged a signal with them. "The man whom I kiss," he had said, "will be the one; arrest him and take him away safely." As soon as Judas came, he went up to Jesus at once, and said, "Rabbi!" and kissed him. Then the men seized Jesus, and arrested him.

One of the disciples who were standing by drew his sword, struck at the high priest's servant, and cut off his ear. Jesus interjected, "No more of this!" And he touched the man's ear and healed him.

Jesus then addressed the crowd "Have you come out, as if after a robber, with swords and clubs, to take me? Every day I was with you, teaching in the temple courts, and you did not arrest me." Then, all his companions deserted him and fled.

* * *

Judas left the crowd that was bringing Jesus before the Sanhedrin. Suddenly, Andrew appeared behind him, grabbed him, and pushed him against the wall. "Why Judas?" said Andrew. "Why have you betrayed all of us and delivered Jesus to a certain death?". Judas smirked. "Betrayed?" retorted Judas. "No, you do not understand. Don't you see that Jesus is the Messiah of the Scripture? The Lord will forbid anyone to kill him. The Messiah will answer the call of the Lord and will crush Israel's enemies and everyone who stands against him. The Messiah is bound to fulfill the prophecy as it is written!"

Andrew let go of his grip. "You..." Andrew stepped back and paused. "You are insane. Truly, you do not understand the purpose of Jesus. Have you not listened to what he said?"

Judas retorted "He has no choice, Andrew." Judas spoke with a solemn voice. "And he will be forced to do the Lord's bidding. And you will see his wrath consume Rome. And he will lead us, the chosen people, to rule all the nations, and no one will rule over us!"

* * *

They took Jesus to the high priest; and all the chief priests, elders, and the teachers of the Law assembled. Simon, the brother of Andrew, who had followed Jesus at a distance into the courtyard of the high priest, was sitting there among the guards, warming himself at the blaze of the fire.

The chief priests and the whole Sanhedrin were looking for evidence against Jesus to present to the Romans so that they could put him to death, but they did not find any. For, though there were many who gave false evidence against him, yet their evidence did not agree. Presently some men stood up, and gave this false evidence against him – “We ourselves heard him say ‘I will destroy this Temple made with hands, and in three days build another made without hands.’” Yet not even on that point did their evidence agree.

Then the high priest stood forward, and questioned Jesus. “Have you no answer to make?” he asked. “What is this evidence which these men are giving against you?” But Jesus remained silent and made no answer.

A second time, the high priest questioned him. “Did you claim,” he asked, “that the Lord your God, God of gods and Lord of lords, the great, the mighty, and the awesome God, is not the Creator of everything that is?”

Jesus replied, “Yes.”

At this the high priest tore his vestments. “Why do we want any more witnesses?” he exclaimed. “You heard his blasphemy? What is your verdict?” They all condemned him, declaring that he deserved death.

Some of those present began to spit at him, and to blindfold his eyes, and strike him, saying, as they did so, “Now play the prophet!” and even the guards received him with blows.

* * *

While Simon was in the courtyard down below, one of the high priest's maidservants came up; and, seeing Simon warming himself, she looked closely at him and exclaimed, "You, you were also with Jesus, the Nazarene!" But Simon denied it. "I do not know or understand what you mean," he replied. Then he went out onto the porch; and there the maidservant, on seeing him, began to say again to the bystanders, "This is one of them!" But Simon again denied it.

Soon afterward, the bystanders again said to him, "You certainly are one of them, for you are a Galilean!" But he said to them, "I swear that I do not know the man you are talking about! May God punish me if I am lying!" At that moment, a rooster crowed; and Simon remembered the words that Jesus had said to him – "Before a rooster has crowed, you will have disowned me already," and, as he thought of it, he began to weep.

Chapter XIII

As soon as it was daylight, the chief priests, after holding a consultation with elders and teachers of the Law – that is to say, the whole High Council – put Jesus in chains, and took him away, and gave him up to Pilate. Then the chief priests brought a number of charges against him. “Are you the King of the Jews?” asked Pilate. Jesus stayed silent. So Pilate questioned Jesus again. “Have you no reply to make?” he asked. “Listen, how many charges they are bringing against you.” But Jesus still made no reply whatever; at which Pilate was astonished.

Now, at the feast, Pilate used to grant the people the release of any one prisoner whom they might ask for. A man called Barabbas was in prison, with the rioters who had committed murder during a riot. So, when the crowd went up and began to ask Pilate to follow his usual custom, he answered, “Do you want me to release the ‘king of the Jews’ for you?” For he was aware that it was out of jealousy that the chief priests had given Jesus up to him. But the chief priests incited the crowd to get Barabbas released instead. Pilate, however, spoke to them again, “What should I do then with the man whom you call the ‘king of the Jews’?” Again they shouted, “Crucify him!”

“Why, what harm has he done?” Pilate kept saying to them. But they shouted furiously, “Crucify him!”

Pilate was perplexed, and he summoned the chief priests for a private hearing. After a while, Pilate came back at Jesus and asked him, “Is it true what you claimed about the god of Israel?” Jesus raised his eyes, looking at Pilate, and said, “It is.”

Pilate let out a stifled laugh. For himself, as any Roman, he did not believe the god of Israel to be above any gods they worshiped. However, he took issue with another saying of Jesus. Pilate asked him, “Is it true that you deny Rome’s ruling over his domain?” This time Jesus closed his eyes, for he knew what would follow, and said, “I do.”

And Pilate, wishing to satisfy the crowd, released Barabbas to them, and, after scourging Jesus, gave him up to be crucified.

* * *

The soldiers then took Jesus away into the courtyard – that is the Government house – and they called the whole garrison together. They dressed him in a purple robe, and, having twisted a crown of thorns, put it on him, and then began to salute him. “Long life to you, king of the Jews!” they said. And they kept striking him on the head with a rod, spitting at him, and bowing to the ground before him – going down on their knees; and, when they had left off mocking him, they took off the purple robe, and put his own clothes on him.

They led Jesus out to crucify him; and they compelled a passer-by, Simon from Cyrene, who was on his way in from the country, the father of Alexander and Rufus, to go with them to carry his cross.

They brought Jesus to the place which was known as Golgotha – a name which means ‘place of a Skull.’ There they offered him drugged wine; but Jesus refused it. Then they crucified him, and divided his clothes among them, casting lots for them, to settle what each should take.

It was nine in the morning when they crucified him. The words of the charge against him, written up over his head, read – ‘THE KING OF THE JEWS.’ And with him they crucified two robbers, one on the right, and the other on the left. The passers-by railed at him, shaking their heads, as they said, “Ah! You who would destroy the Temple and build one in three days, come down from the cross and save yourself!” In the same way the chief priests, with the teachers of the Law, said to one another

in mockery, "He saved others, but he cannot save himself! Let the Christ, the 'king of Israel,' come down from the cross now so that we can see it and believe." Even the men who had been crucified with Jesus insulted him.

* * *

At midday, a darkness came over the whole country, lasting until three in the afternoon. Jesus was in pain. His eyes were shut. A thunderstorm on a scale never seen in the region formed on top of him. Hail and lightning fell on Jerusalem. Earthquakes shook the entire region. On the horizon, clouds reached the ground. A Pharisee exclaimed, "Behold! Here are the fingers of the Lord!"

Everyone watching the crucifixion took cover. Some fled the place.

The Temple curtain was torn in two from top to bottom.

Jesus' pain on his face went away. He then opened his eyes, looking at the sky, and said, "Father, I have faith in you." Immediately after saying this, a light came from the sky, illuminating Jesus. The storm went away, and the earth stopped trembling.

Simon, brother of Andrew, ran to Jesus and pleaded to him, "Lord! Save yourself! You are the Messiah!" Jesus looked at Simon and answered, "Simon, my power is gone now."

Simon didn't know what to say. As he watched him, Jesus said, "I love you all. It is all in the hands of the Father."

After saying this, Jesus breathed his last.

* * *

There were some women also watching from a distance, among them being Mary of Magdala, Mary the mother of James the Little and of Joseph, and Salome – all of whom used to accompany Jesus when he was in Galilee, and give him support – besides many other women who had come up with him to Jerusalem.

The evening had already fallen, when, as it was the Preparation day – the day before the Sabbath – Joseph from Arimathea, a councilor of good position, who was himself living in expectation of the kingdom of God, came and ventured to go in to see Pilate, and to ask for the body of Jesus. But Pilate was surprised to hear that he had already died. So he sent for the officer, and asked if he were already dead; and, on learning from the officer that it was so, he gave the corpse to Joseph. Joseph, having bought a linen sheet, took Jesus down, and wound the sheet around him, and laid him in a tomb which had been cut out of the rock; and then rolled a stone up against the entrance of the tomb. Mary of Magdala and Mary, the mother of Joseph, were watching to see where he was laid.

Chapter XIV

The next day, the disciples convened in the house where they had the last supper with Jesus. The women who watched where Jesus was laid were also among them. No one dared to take the lead in discussing the matter of the future. Thomas looked around and asked his companions, "I am not seeing Judas. Does somebody know his whereabouts?" John had a hard time hiding his sobbing.

Suddenly, a man came into the room. It was a priest of the temple who was looking for the disciples. He brought news of Judas.

The chief priest gave Judas a reward in pieces of silver for his services. Judas looked at his pieces and did the unexpected in the eyes of the priests. He let the pieces fall to the ground and became agitated. He began to run out of the temple. At the sight of Judas erratic behavior, a priest exclaimed, "Lord! Is he possessed by a demon?" Judas ran to the parapet of the wall of the temple overlooking the city. He was heard profaning, and he threw himself down from the top of the wall to his death.

As the priest completed his recount of the event, he asked the disciple to attend to Judas' body. John cursed Judas for what he had done to Jesus. Some of the disciples and the women followed the priest to recover the body. The disciples who stayed back were Simon and his brother Andrew, John, Philip, Matthew, and his brother James.

Simon broke the silence. "We must recover the body of Jesus." Andrew was surprised by his brother's proposal. "Brother! This is madness. What are you trying to accomplish with this?"

Matthew made this remark. "This won't be easy. For what we heard, they have put Roman guards at the entrance of the tomb as they expect his body could be retrieved by us." James followed, "Brother, they won't deny us our traditions of anointing the dead. Let's send the women. And once they lift the stone, we will act."

Andrew stepped back. "I will not take part in this. This is not what he would have wanted us to do."

Simon sighed and said, "Brother. Understand that what Jesus created—his followers, his movement—is now greater than himself." Simon added, "Besides, if he is to rise on the third day, I won't allow him to rise inside that tomb!"

Simon, John, Matthew, and his brother left the room. As Philip was leaving, he noticed that Andrew had stayed back. Philip said to Andrew, "Come, my friend, you will be needed."

Andrew replied, "I will not. I will go pray for you at the Mount of Olives."

Chapter XV

“I found you!” said Thomas to Andrew. Thomas and the others attended to the body of Judas the previous day. Thomas spent the whole day looking for Andrew, whom he finally found at the Mount of Olives.

“What do we do now?” asked Thomas. Andrew replied, “I do not know.”

Then Thomas asked, “With John the Baptizer dead and now Jesus also dead, have we lost in the eyes of God?”

Andrew was surprised with the question, “Lost? My friend, have you not witnessed what happened at Golgotha?”

Andrew added, “Jesus Christ, the anointed one by the Creator, triumphed over the ultimate temptation.”

Thomas became embarrassed. “I must confess,” said Thomas, “that I did not watch to the end, as fear took me at the sight of the plagues upon us.”

Andrew smiled and said, “It is not needed to have witnessed Christ firsthand to understand.”

Andrew then looked at the horizon and saw his brother Simon and the other disciples running towards them.

Once reunited, Simon took back his breath and said, “Brother!” as he told Andrew what happened.

* * *

Everything went according to Simon’s plan. The women asked the guards to move the stone that was laid against the tomb’s entrance. The women then entered the tomb, leaving the guards behind. They were ready to move swiftly toward the guards as they heard a scream coming from the tomb. The guards rushed

inside the tomb, and not a moment later they left the tomb and abandoned their post. The women followed through, leaving the tomb. Simon rushed into the tomb to discover that it was empty. Simon and his companions scrambled to find the other disciples to finally reunite everyone at the Mount of Olives.

Simon told his brother, “The body is gone.” The other disciples asked themselves what to make of it.

Andrew smiled, looked up at the horizon, and said, “I’m leaving for Galilee!”

Part II

The Source

The Thesis

The Gospel of Andrew is based on the following christological thesis:

Jesus is a man who received the power of God. As a human being, he is susceptible to mistakes and sins.

In his creation act, God created man and gave him his mightiest gift: Free Will. Free Will might exist only in the absence of God, or, to put it another way, the universe has been created in such a way that it is not possible to scientifically prove the existence of God, allowing the possibility of Free Will.

The universe is therefore the cradle of the creation of souls. The purpose of life on earth is to separate the good seeds from the bad. The fundamental of Good is the care of Free Will for ourselves and others, which ultimately allows us to reach the kingdom of heaven.

The consequence of Free Will is that it allows the existence of evil. Evil is defined as the forgo of Free Will, its capture, and ultimately its destruction.

Addressing the purpose of Jesus, he is the ultimate test for mankind. It is said that power corrupts and absolute power corrupts absolutely. Is the best man that has walked on this earth able to honor the Free Will of everybody, having received the Might of God?

Since Jesus is a man, it could have been possible that he failed at the task. In doing so, would Jesus have gone as far as taking on a role that we recognize as the figure of the Antichrist? It is hard to entertain that thought, but I imagine this could have brought the end of time for humanity.

It is inconceivable to me that an ordinary man could have left so much commotion in history as Jesus would have done. This thesis assumes that most of the reported miracles of Jesus really happened. Concerning his birth: I believe that the immaculate

conception story has been invented to hide his conception outside of marriage, since the miraculous birth is not mentioned in the Gospel of Mark. It would have been difficult to set aside this fact. In the gospels, we do know that Jesus is Jewish from his mother. It is undeniable that Jesus had a different way of thinking than his people. If there was indeed a conception outside of marriage, I would speculate that his father wasn't Jewish, or at least had a foreign ancestry. Moreover, according to the gospels, Jesus has a peculiar view of adultery, as there are contradictory accounts of his sayings on this subject.¹

Concerning his resurrection: It could be said that something happened. However, a resurrection of the flesh contradicts one of Jesus' sayings, as he sees people that rises from the dead as angels in heaven. ²

¹Matthew 5:27-30 borrows the passage from Mark 9:43-48 and apply it to Adultery. It is inconsistent with the attitude of Jesus presented in John 8:2-11

²See Mark 12:25

Exegesis

An exegesis is a critical analysis of a text. This is what I have done for the gospels.

A story that is totally wrong will never gain any notoriety. Its survival depends on the fact that a story must carry some veracity. More often than not, working with so little information, it is simply not possible to separate truth from falsehood with reason alone. If you believe that Jesus baptized humanity with the Holy Spirit, also known as the Spirit of Truth, this spirit would reside in our intuition. This advocate can only act in light of new information, as it is not a source of information by itself.

The four greatest writings of the life of Jesus that have survived to this day are the canonical gospels of Christianity. It is accepted by scholars of these days that the first gospel to have been written was authored by Mark.³ Matthew and Luke followed, and it ended with John.⁴ The gospels of Matthew and John share their names with two apostles of Jesus but it is unlikely that the apostles were the authors themselves. The writing of these gospels have been completed several decades after the crucifixion of Jesus. Very little information is known about the real authors. We rely on the surviving fragments of early reports from the apostolic fathers such as Papias of Hierapolis.

The first three gospels, Matthew, Mark, and Luke, are very similar in their content. They are called the synoptic gospels.⁵

The Gospel of Mark is the most interesting among the four because it offers the key to understanding what motivated the writing of the others, from the editorial choices the other authors made.

³ *Marcan priority - Wikipedia — en.wikipedia.org.*

⁴ *Authorship of the Bible - Wikipedia — en.wikipedia.org.*

⁵ *Synoptic Gospels - Wikipedia — en.wikipedia.org.*

Papias of Hierapolis reported in his now-lost writings, cited by others, that Mark was a companion of Simon Peter.⁶ Mark would have reported Peter's teachings. His writings in itself corroborates this fact in the ways Peter is described compared to the other gospels. Mark will present Peter in a better light than the other gospels, and some embarrassing facts to the eyes of Peter will be omitted.⁷

Peter was raised like Jesus into the culture of the people of Israel. Peter, and probably most of the disciples, saw in Jesus the Messiah prophesized in the scriptures, and it is under this influence that we observe the passages of the Gospel of Mark that connect Jesus to the Torah.

To explain the similarities of the synoptic gospels, the majority of scholars in biblical study have adopted the thesis that Luke and Matthew have been written independently.⁸ Luke and Matthew would have as sources the Gospel of Mark and a second written source now lost. In my opinion, the two sources hypothesis is motivated by the desire to keep both gospels, Matthew and Luke, relevant. There are no external proofs of the existence of this second source that has been found.

The Gospel of Matthew, nicknamed the Jewish gospel (as opposed to the gentile gospel for Luke),⁹ restructures the text and goes beyond what Mark did in an attempt to reconcile the teachings of Jesus with the Torah. It is this gospel who was placed first in the canonical order to underline its importance. It is incredible that this gospel didn't completely replace Mark, making it disappear.

⁶ *Papias of Hierapolis - Wikipedia — en.wikipedia.org.*

⁷ *Good Reasons to Believe Peter Is the Source of Mark's Gospel — cold-casechristianity.com.*

⁸ *Two-source hypothesis - Wikipedia — en.wikipedia.org.*

⁹ *The Gospel of Luke — cliffsnotes.com.*

Regarding the synoptic problem, which is solving the chronology and the origin of these gospels, the Farrer hypothesis¹⁰ looks to me to be the most likely to be true. Mark would have written first. Mark would have then inspired Matthew, and finally, Luke would have produced his gospel based on both Matthew and Mark. This hypothesis removes the need for a second written source to explain the common passages in Matthew and Luke, also known as the double tradition, which are absent in Mark.¹¹

Luke would have taken the writings of Mark and softened the writings of Matthew. Luke's concern would have been to better formalize the dogma of a rising church and explicitly include the gentiles (non-Jews) within it.¹²

The Gospel of John is unique in its writing. Some scholars have noticed that the text has several writing styles. This indicate it would have been authored by several people. This fact implies, unfortunately, that we have lost the original text.¹³

The Gospel of Mark puts his focus on the facts of Jesus. It gives the most human picture of Jesus. This gospel, like the others, presents Jesus as the Messiah of the Scriptures. In the eyes of the other gospel authors, Mark related too few sayings of Jesus. It seems that the other gospels attempted to rectify this.¹⁴

The four gospels also made an attempt to provide an explanation on why Jesus got killed. In my opinion, if the miracles were accepted as facts to his contemporaries, wouldn't it have been acceptable for him to be declared the Messiah or "the king of the Jews"? If, on the other hand, Jesus was without supernatural power, why would he have been a threat to the local rulers and gone as far as to kill him? The Gospel of John highlights an intriguing passage around John 6:60. Jesus would have said

¹⁰ *Farrer hypothesis* - Wikipedia — en.wikipedia.org.

¹¹ *Fatigue in the Synoptics*, Mark Goodacre — www.markgoodacre.org.

¹² *The Gospel of Luke* — cliffsnotes.com.

¹³ Wahldé, *Earliest version of john's gospel*.

¹⁴ *Q source* - Wikipedia — en.wikipedia.org.

something so controversial that his disciples turned back and stopped following him. If this is indeed what John reported that caused the controversy, then why is it not so controversial for most Christians today?¹⁵

I believe Jesus would have said something so preposterous in the eyes of the rulers that it had to be something that threatened their legitimacy. His message would have shocked the people so much that it would have explained the persecution of the early Christians. This revelation would have necessitated the writings of the four gospels to contain whatever Jesus would have said.

There is a striking contrast regarding God's character if we compare the Old and New Testaments.¹⁶ If we can see the difference in studying the Old and New Testament these days, we could conclude that Jesus was fully aware of this based on his teachings. What would Jesus himself have said?

¹⁵See John 6:48-58, is accepted in the rite of Eucharist

¹⁶*God's character changes in the Bible — religions.wiki.*

Constitution

Founded on my thesis and my exegesis, it is an attempt to tell the story of Jesus with the information available in the gospels that goes beyond the bias of their authors. The thesis will gain merit if the resulting text is deemed coherent. If, however, there is not much material that can support the thesis, it won't be possible to create an edifying text. The new materials are extrapolations derived from the thesis.

This gospel follows Andrew's point of view. The choice of Andrew as the author of his gospel was a choice without great thought at first, since I bear his name and no canonical writings are attributed to him. The fact that Andrew is the brother of Peter and that Mark 13:3 mentions Andrew as a witness in the "little apocalypse" has inspired me to write the letter of Andrew to Peter, rebuking him for the depiction of Jesus in his gospel.

I will not include an account of the birth of Jesus. Concerning infancy, I decided to incorporate the passage in Luke of Jesus at the Temple. The infancy gospel of Thomas made me realize that God would never have given his Might to a child, because after all, the gospel of Andrew shows that God took a risk by giving his power even to an adult. I took the opportunity to give my version of the story, which also gave me the opportunity to show the friendship between Jesus and John the Baptist.

The accusation and the insult on the cross of the "King of the Jews" didn't fit my narrative at first, since Jesus under this thesis would have never proclaimed himself as the King of the Jews, until I stumble upon the passage of John 12:15 and realize that it is a citation of Zech. 9:9. So a fortuitous event (Jesus riding a young donkey), combined with the popularity of Jesus coming to Jerusalem, could completely explain the accusation from his detractors that he is claiming to be King of the Jews.

In a sense, I'm replicating the work done by those who produced the gospel of Matthew and the gospel of Luke, and like them, I will interpret the material in light of my thesis.

In this gospel, Jesus doesn't consider himself the Messiah depicted in the Torah, contrary to the beliefs of his disciples.

Jesus was a friend of John the Baptist. The news of his death is revealed to Jesus before his entry into Jerusalem. This fact sheds new light on the curse of the fig tree and the cleansing of the temple.

The gospel is based on the translated text of the gospel of Mark combined with material from other gospels, with the modifications that follow those rules:

- Do not interpret the sayings of Jesus or his doings as related to the Torah.
- Do not interpret physical and mental diseases as demonic possessions.
- Remove the foreshadowing
- Details that serve the church dogma are removed (such as "your faith saved you" saying following a miracle).

The following passages in Mark are addressed as follows:

- Mark 7:24-30, Simon Peter is the one who addresses the woman first.
- Removal of Mark 8:34, Reference to the Cross, Church Dogma.
- Removal of Mark 9:1, The promise that some disciple will not taste death before seeing the kingdom of God.
- Removal of Mark 9:2-13, Transfiguration as an attempt to connect Jesus to Moses and Isahah. The transfiguration scene is conveniently a secret between Peter, John, and James.

- Rewriting of Mark 13, "The Little Apocalypse" as Andrew can give his own account of the saying of Jesus.
- Rewriting of Mark 16, The account of the resurrection of Jesus.

As for the change of the name from Simon to Peter, I do not see why Jesus would have renamed him. So I kept the name of Simon in the writing of the gospel. Simon could have chosen to change his name to Peter during his ministry in Rome.

Source

```
#####
# The Source
#####
#
# Based on the Gospel of Mark
#
# English version from the Open English Bible
# (https://openenglishbible.org)
#
# Matthew's take
#- Love even those who consider you an enemy (Mt 5:44)
#- The three temptations of the devil (Mt 4:1-10; Lk 4:13)
#- The evil of the oath (Mt 5:33-37)
#- The twelve legions of angels (Mt 26:53)
#- Recognize the tree by its fruits (Mt 12:33)
#
# Luke's take
#- Young Jesus' visit to the temple (Lk 2:41-51)
#- The miraculous catch (Lk 5:1-11)
#- Forgive to be forgiven (Lk 6:37)
#- Jesus healed the high priest's servant's ear (Lk 22:51)
#
# John's take
#- Jn 8:2-11 pericope adultera
#- Jn 12:15 Zech. 9:9 Your king is coming to you, sitting on the
  foal of a donkey.
#- hard teaching (Jn 6:60-61,6:66-68)
#- The Spirit of Truth (Jn 14:16-17, Jn 16:13)
#
#
# Andrew's take
#- The greatest gift of God to humanity is Free Will
#- The parable of the good and the wicked princes
#
#(Jerusalem)
#- Good is the nurture of all free will, oneself and all others
#- Good is one's will having dominion on his impulse
#- Evil is the destruction of free will and the promotion of
  impulse
#- Pleasure and Happiness
#- True reward doesn't come from a requirement (good action)
#
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#(The following would get Jesus in trouble with the Romans; Ponce Pilate could have used this against Jesus and let the Pharisees have their way with him)

#- What you take must be with the agreement of all who have a claim.

#- One shall not have a claim on what he didn't produce, and no one can claim what can be taken by anyone at heart's content, such as the sunlight, water, words, and ideas.

#

#(The revelation according to Andrew)

#- The teachings of Jesus contradict the words of God in the scriptures. Jesus replied that it is because the god of Israel, the Lord of the Scriptures, is not the Father, the creator of everything that is.

#

#(The following would be in the predictions)

#-The Father doesn't know the outcome as it has made his kingdom this way.

#-The farmer won't let his field to the weeds. He will rip it off and start anew.

#

#

#===

=== Chapter I

(A rebuttal of the infancy gospel of Thomas as a infant Jesus having God's power is nonsensical)

* * *

(Inspired by Lk 2:41-51 Young Jesus' visit to the temple)

Lk 2:47-48

=== Chapter II

Mk 1:5-7 John the Baptist appeared in the wilderness

+8 I have baptized you with water, but he will baptize you with the Spirit of Truth."

Mk 1:10

Mk 6:17-20

* * *

(Inspired by Mk 1:12-13 Jesus in the Wilderness)

=== Chapter III

(Inspired by Lk 5:1-11 The miraculous catch)

* * *

Mk 1:21-28 Jesus Drives Out an Impure Spirit

Mk 1:29-33 Jesus Heals Many

+34 and Jesus healed many who had various diseases.

Mk 1:35-38 Jesus Prays in a Solitary Place

+39 So he traveled throughout Galilee, preaching in their synagogues.

Mk 8:23-25 The two step miracle

(Inspired by Mk 8:11 A demand for a sign from the heaven, Jn 1:45)

* * *

Mk 1:40-43 Jesus Heals a Man With Leprosy

+44 "See that you don't tell this to anyone."

Mk 1:45

Mk 2:1-9 Jesus Forgives and Heals a Paralyzed Man

+10 " - here he said to the paralyzed man -

Mk 2:11-12

Mk 2:13

(Inspired by Mk 12:13-17 Paying the Imperial Tax to Caesar)

Mk 2:15-17 Jesus Calls Matthew and Eats With Sinners

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Mk 2:23-26 The Sabbath was made for man

+27 Then Jesus added, "The Sabbath was made for people, and not people for the Sabbath."

Mk 3:1-5 Jesus Heals on the Sabbath

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Mk 3:7-12 Crowds Follow Jesus

Mk 3:20-26 Jesus Accused by Teachers of the Law

Mk 3:31-35 His Family asking for him

=== Chapter IV

Mk 4:1 The Teachings

+2 Then he taught them many truths in parables.

Mk 4:21-22 A Lamp on a Stand

Mk 4:24-25 the standard you use / Whoever has will be given more

Mk 4:26-29 The Parable of the Growing Seed

+30 Jesus also said, "To what can we liken the spirit of the men?"

Mk 4:31-32 The Parable of the Mustard Seed

Mk 4:3-8 The Parable of the Sower

Mk 4:33

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Mk 4:35-39 Jesus Calms the Storm

Mk 4:41

+24 The next day, a large crowd followed and pressed around Jesus and his disciples.

Mk 5:25-34 The sick woman healed by touching Jesus

Mk 6:1-4 A Prophet Without Honor

Mk 6:34-44 Feeding of the five thousands

Mk 6:45-51 Jesus Walks on the Water

Mk 6:53-56

Mk 7:1-5 Hands unwashed, nothing you eat can defile you
 +9 "Wisely do you set aside God's commandments," he exclaimed, "
 to keep your own traditions!

Mk 7:10-15

Mk 7:17

+18 He said to them "Don't you see that there is nothing external
 to a person, which by going into a person, can defile them,
 +19 For it doesn't go into their heart but into their stomach,
 and then out of the body."

Mk 7:20-23

=== Chapter V

Jesus and his disciples followed the shore of the sea of Galilee.

They were in a sparsely populated area, but they were
 always followed by a crowd from people of nearby regions.

Mk 7:32-33 Jesus Heals a Deaf and Mute Man

+34 Then, looking up to heaven, he sighed, and said to the man, "
 Be opened."

Mk 7:35-37

Mk 12:19-23 Marriage at the Resurrection

+24 Jesus replied, "Are you not in error to assume that the
 concerns of your flesh will be carried out in the kingdom of
 God?

Mk 12:25

Mk 8:1-4 Feeding of the four thousands

+5 "How many loaves have we?" Jesus asked. Thomas, a close
 follower of Jesus, couldn't hide his excitement as he
 understood what Jesus was about to do. "Seven," Another
 disciple answered.

Mk 8:6-8

+9 There were about four thousand people.

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No nation is above any other nations

+24 On leaving that place, Jesus went to the district of Tyre. He
 went into a house, and did not wish anyone to know it, but
 could not escape notice.

Mk 7:25-26

+27 Simon interjected at her. "Let the children be satisfied first, for it is not fair to take the children's food, and throw it to dogs."

+28 "Yes, Sir," she replied to Simon. "Even the dogs under the table do feed on the children's crumbs." Jesus lifted his hand at Simon, and looked at the woman.

+29 "You may go. The demon has gone out of your daughter."

Mk 7:30

=== Chapter VI

Mk 8:27-28 Who is Jesus

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(Inspired by Mt 4:1-10, Lk 4:13 Jesus Is Tested in the Wilderness)

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Mk 8:31 Jesus Predicts His Death

+32 He said all this quite openly. But Simon took Jesus aside, and began to rebuke him.

+33 But when Jesus turned and looked at his disciples, he rebuked Simon. "For you look at things, not as the Father does, but as men do."

Mk 9:33-35 who was the greatest

Mk 10:13-16 Some of the people were bringing little children to Jesus

(Inspired by Mk 9:42-43)

The point I get from this is you cannot put the responsibility of a sin to one of your limb, since you ultimately have the control on it. Jesus then challenge you to cut it off if truly you believe that it is your limb's fault.

+42 "And, if anyone puts temptation in the way of one of these little ones, it would be far better for him if he had been thrown into the sea with a great millstone around his neck.

+43 If you claim that your hand caused you to sin, then I would challenge you to cut it off. As it would be better for you to enter the life maimed, than to have both your hands and go into Gehenna."

Mk 10:1-8 Divorce

+9 What has been yoked together, with the Father's blessing, no other must separate."

Mk 10:10

+11 He answered, "Anyone who divorces his wife to marries another woman commits adultery against her.

+12 And if she divorces her husband to marries another man, she commits adultery."

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Mk 10:35-37 The Request of James and John

+38 "You do not know what you are asking," Jesus said to them. " Can you accept the baptism that I have received? And can you drink the cup that I am to drink?"

Mk 10:41

#42-44 Remove the gentile part. Refer to everyone, meaning that the greatest of all must serve the others.

+42 Jesus called them together and said, "You know that those who are regarded as rulers lord it over you, and the high officials exercise authority over you.

+43 Instead, whoever wants to become great among you must be your servant,

+44 and whoever wants to be first must be slave of all.

+45 For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

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Mk 10:46-51 Blind Bartimaeus Receives His Sight

#52 It is not because Bartimaeus was right about Jesus' identity that he got healed.

+52 Jesus healed the men but told him that like many, he was still blind in spirit. "You may come with us to Jerusalem" said Jesus. And Bartimaeus followed Jesus along the road.

=== Chapter VII

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+21 The beheading occurred on Herod's birthday, as he gave a dinner to his high officials, and his generals, and the foremost men in Galilee.

Mk 6:22-29 #Beheading of John Baptists

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(Inspired by Mt 5:33-37)

(Inspired by Mk 11:5-10)

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Jn 12:15 Zech. 9:9

=== Chapter VIII

Mk 12:41-44 The Widow's Offering

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Mk 11:12-14 Jesus Curses a Fig Tree

Mk 11:15-16 Jesus Clears the Temple Courts

Mk 11:19-20 The Fig Tree Withered

+21 Then Simon recalled what had occurred. "Look, Rabbi," he exclaimed, "the fig tree which you doomed is withered up!"

+23 Jesus replied "Truly I tell you, if I says to this mountain, 'Go, throw yourself into the sea,' it will be done for me.

+24 Therefore I tell you, when you stand praying,

+25 if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins."

=== Chapter IX

Mk 11:27-33 What authority Jesus is doing these things

Mk 12:35 Whose Son Is the Messiah?

+36 David himself, declared: "'The Lord said to my Lord: "Sit at my right hand until I put your enemies under your feet."'

Mk 12:37

Mk 12:28 The Greatest Commandment

+31 "The most important one," answered Jesus, "is this: 'Love all
 Father's creation and therefore love one another as
 yourself.' There is no commandment greater than this."

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+3 The evening came and most people left the temple. The Teachers
 of the Law and the Pharisees brought a woman who had been
 caught in adultery, and placed her in the middle of the
 Court,

Jn 8:4-11 pericope adultera

=== Chapter X

Jesus' revelation according to Andrew

(Inspired by Jn 6:60-62, Jn 6:66-68)

Mk 11:18 looking for a way to kill him

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Mk 13:1-2 The Times to Come

+3 When Jesus had sat down on the Mount of Olives, facing the
 Temple, Andrew questioned him

Mk 13:4

predict the church dogma

Mk 13:5-6

#(Inspired by Mt 12:33)

#(Inspired by Jn 14:16-17, Jn 16:13)

#Mk 13:7 Wars

predict the great catastrophe of the 10th century

+8a Nation will rise against nation, and kingdom against kingdom.
 There will be earthquakes in various places, and famines.

predict the millennium of peace

predict subversion, the rise of the kingdom of the devil

Mk 13:12-13

=== Chapter XI

Mk 14:1-2 The plot to kill Jesus

Mk 14:12-20 The Last Supper

Mk 14:25-26

+27a "You will all fall away," Jesus told them,

Mk 14:28 Jesus Predicts Simon's Denial

+29 "Even if everyone else falls away," said Simon, "I will not."

+30 "I tell you," answered Jesus, "that you yourself today - yes
 , this very night - Before a rooster has crowed twice, you
 will have disowned me already."

+31 But Simon vehemently protested, "Even if I must die with you,
 I will never disown you!"

(Inspired by Mt 26:53)

=== Chapter XII

Mk 14:32 Gethsemane

+33 He began to show signs of great dismay and deep distress of
 mind.

Mk 14:34-35

+36 "Father," he said, "all things are possible to you; take
 away this cup from me; yet, not what I will, but what you
 will."

+37 Then he came and found the apostles asleep. "Friends," he
 said to them, "are you asleep? Couldn't you watch for one
 hour?"

Mk 14:38

(Inspired by Mk 14:40-42)

Mk 14:43-47 Jesus Arrested

#(Inspired by Luke 22:51)

+48b "Have you come out, as if after a robber, with swords and
 clubs, to take me?"

+49a Every day I was with you, teaching in the temple courts, and you did not arrest me."

Mk 14:50

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The motivation of Judas

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Mk 14:53 Jesus Before the Sanhedrin

+54 Simon, the brother of Andrew, who had followed Jesus at a distance into the courtyard of the high priest, was sitting there among the guards, warming himself at the blaze of the fire.

+55 The chief priests and the whole Sanhedrin were looking for evidence against Jesus to present to the gentiles so that they could put him to death, but they did not find any.

Mk 14:56-60

+61 But Jesus remained silent, and made no answer.

Mk 14:63-65

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Mk 14:66-72 Simon disown Jesus

+66 While Simon was in the courtyard down below, one of the high priest's maidservants came up;

+67 and, seeing Simon warming himself, she looked closely at him, and exclaimed, "You, you were also with Jesus, the Nazarene!"

+68 But Simon denied it. "I do not know or understand what you mean," he replied. Then he went out into the porch;

Mk 14:69

+70 But Simon again denied it.

Mk 14:71

+72 At that moment, for the second time, a rooster crowed; and Simon remembered the words that Jesus had said to him - 'Before a rooster has crowed twice, you will have disowned me already'; and, as he thought of it, he began to weep.

=== Chapter XIII

Mk 15:1-15 Jesus Before Pilate

Mk 15:1

Mk 15:3

+2 "Are you the king of the Jews?" asked Pilate. Jesus stayed
silent.

Mk 15:4-14

Mk 15:15

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Mk 15:16-20 The Soldiers Mock Jesus

Mk 15:21-27 The Crucifixion of Jesus

Mk 15:29-32

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Mk 15:33

Mk 15:38

(Inspired by a saying in the gospel of Peter)

"Simon, my power is gone now."

+37 After saying this, Jesus breathed his last.

* * *

Mk 15:40-47

=== Chapter XIV

The death of Judas

The plot to retrieve the body of Jesus

=== Chapter XV

The purpose of Jesus

The body is gone

Andrew is leaving for Galilee

Part III

The Apocrypha

The Apocrypha of Andrew

* * *

Dear brother,

I've heard that you now go by the name of Peter. I hope you are doing well. The news of your ministry in Rome has reached the Galilee for quite some time. I was delighted to learn that your son compiled the good news of our beloved teacher Jesus, and I was awaiting a copy of his manuscript with impatience.

I'm writing this letter to inform you that I did receive and read his manuscript.

Where to begin in my impressions, I do wonder.

In the name of the Creator, how have you come to say such things about the teacher? What even is this "transfigured" thing you mention? Let me tell you, it is indeed very convenient for you that only James and John were with you to witness this event.

Our poor James had his life taken by Herod when you were both imprisoned by him. James refused to disown what Jesus said, and it cost him his life. As a matter of fact, you never told me why Herod spared your life. But I heard rumors of it, and if they are true, I must say that you haven't learned anything from the first time you disowned Jesus.

And what can be said of John? As you are probably aware of his fate, let me tell you that he was never the same after Jesus left us. If you are not aware of his fate, then here is what happened. John committed suicide by poisoning. John devised a test using a poisoned cup. In his mind, he yielded his life to the will of God. If God wanted him to continue his apostolic task, then he would have rendered the poison harmless. If God hadn't intervened, then he would have been allowed to rejoin Jesus.

So, who can corroborate your account of this transfiguration?
Who will believe this really happened?

Remember the rooster incident, brother, and the fate of James?
Now with this manuscript, I must ask you this: Have you finally
fulfilled Jesus' prophecy?

With Love,

Andrew

P.S.

Brother, I will always love you, and I urge you to amend your
testimony of Jesus and be completely honest in your recount
of his passage on earth. This is what the teacher would have
wanted us to do.

P.P.S.

I must bring to your attention that someone by the name of Paul
is claiming to be an apostle of Jesus. He claims he was struck
by Jesus himself. And he got cursed by him, as he was rendered
blind for a time. The good thing is that his story is, to my eyes,
so unconvincing that he shouldn't be a threat to most of the
teacher's followers. I'm still worried that some of us might be
deceived, as Jesus himself predicted it at the Mount of Olives.
I'm confident that you'll be able to address this swiftly, so no
harm could be done by him.

* * *

“I have no idea what secrets you are referring to,” said Andrew to Thomas. Thomas replied, “Of course not, since those are secrets. But I’m sure Jesus told them to me, but I wasn’t really paying attention.”

The other disciples seemed annoyed by Thomas. One of them retorted, “Enough with your nonsense. Jesus has no secret to us.” Thomas wasn’t done arguing. “Yes, he has secrets. And if I told you those secrets, you would be so outraged by the revelations that you would throw rocks at me.” The other disciples started to laugh at Thomas, but he was unfazed by them.

Andrew was annoyed at Thomas and said, “For heaven’s sake.” Thomas retorted to the disciples, “But I wouldn’t throw rocks at the messenger of those secrets. Because for sure those rocks would throw back fire at you!” The other disciples laughed so hard that Andrew left their company out of embarrassment to rejoin Jesus, who was praying on the nearby hill.

* * *

"In light of all his teachings, I can only come to this conclusion," said Thomas to Andrew as they were traveling to the village ahead.

Andrew had a look at Thomas and, after a while, said, "Alright, tell me. What is this conclusion of yours?"

Thomas said, "I came to the conclusion that Jesus is vegetarian."

Andrew was astonished by what he just heard. "What? How? Tell me why you say this," said Andrew.

Thomas replied, "He said to love all creation of the Father. Then how could you eat what you love?"

Andrew thought about it and said, "Well, I must say for my part that I love eating a nice roasted piece of meat." Andrew shook his head. "Besides that, Jesus eats meat all the time. For sure, like me, you have seen him eating fish and lamb."

Thomas paused a bit. "Well, you are right; now that you mention it, I do remember this." They both continued their travels. Thomas added, "Maybe Jesus is planning to become vegetarian."

* * *

"I'm really glad that the sky is beautiful again," said Thomas to Andrew as they were leaving Jerusalem for the night. Jesus and the other disciples were ahead of them.

Andrew replied, "Oh, I'm sure this was a coincidence. It is not so unusual to get a bad sky for some days."

Thomas added, "But I learned today that it is unwise to upset the master. Anyway, I'll be more careful now."

Thomas seemed lost in his mind as they were traveling. "Andrew, have you ever thought about what it would have been like to raise the master when he was an infant?"

Andrew paused and replied, "Well, not really. I was told he was really nice when he was young."

Thomas added, "But it would have been terrifying for all those around him. You imagine? He does something wrong; they scold him, and then he curses them back with God's power!"

Andrew sighed and said, "Thomas, Jesus received his power when John the Baptist baptized him."

Thomas interjected, "Andrew! Do not mention him around the master, or he will be upset again."

Andrew lifted his arms as a sign of discouragement, and they resumed their walk.

As they were exiting the gate of the city, Andrew noticed something and said, "Thomas." At that, Thomas replied, "Yes?"

Andrew pointed at a foal drinking from a trough. "This foal," Andrew said, "weren't you supposed to bring it back to his owner at the village?"

Thomas was startled and said, "Oh my Lord, I totally forgot!"

* * *

Judas retorted “He has no choice, Andrew.” Judas spoke with a solemn voice. “And he will be forced to do the Lord’s bidding. And you will see his wrath consume Rome. And he will lead us, the chosen people, to rule all the nations, and no one will rule over us!”

Andrew became terrified at the sight of Judas being ecstatic. He had a pause and said to Judas, “Friend, you haven’t thought this through.”

Judas became worried. “What? What do you mean by this?”

Andrew replied, “What happens if Jesus does what you say he will do? Let’s say that after they torture him, he takes on the role of the Messiah, as you said, and he curses everybody who did him harm. Then he remembers. He remembers the one who kissed him. He remembers Judas, the betrayer. What will he do to you? Tell me.”

Judas’ worries on his face became terror. He paused for a while and then said, “Oh, Lord!”

* * *

Thomas was walking near the temple in Jerusalem. He heard a voice saying to him, "Excuse me, sir?" Thomas looked around, but he saw no one. The voice came back. "Excuse me, I'm up here!" Thomas looked up and saw a man on a rooftop. The man asked Thomas, "Could you help me climb down this roof?" Thomas looked around and saw a ladder laid down nearby. He replied, "Yes, I can help you. I see a ladder, but I'm not sure it could reach." The man replied, "A ladder? Can you try? I'm sure this will do." Thomas took the ladder and placed it on the wall. As he was looking up, he was amazed that the ladder was indeed reaching the man. As the man was climbing down, he said, "Thank you, my friend. What is your name?" Thomas replied, "I am Thomas." Once the man reached the ground, he turned around and said, "Nice to meet you, Thomas; my name is Jesus."

As Jesus brought the ladder back to its original place, Thomas was helping Jesus and told him, "I'm pleased to meet you, sir. I used to know someone else by the name of Jesus. Sir, I must ask you. How did you get stranded on this roof?" Jesus looked at the roof of the temple and said, "Oh, this is a complicated story, and I do not want to bother you with this. I must take my leave. I must depart for Galilee." Thomas looked a bit sad and said, "I do not mind a good story. Well, I wish you safe travels, sir." Jesus walked for a bit and felt that Thomas was still looking at him sad. Jesus turned his head a bit and said to Thomas, "You still want to hear this story?" To this, Thomas looked happy again and replied, "Of course, sir." Jesus then turned around, smiled at Thomas, and said, "Then you can travel with me if you wish."

And from this time on, Thomas decided to follow him.